PLAIN ENGLISH

TO THE

PARLIAMENT and *ARMY*,

and to the reſt of the

PEOPLE.

To { *Convince the obſtinate.*
Undeceive the ſimple.
Vindicate the innocent.
Settle the wavering.

By *John Redingſtone.*

Prov. 25. 11.

A word fitly ſpoken, is like apples of gold, in pictures of ſilver.

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BRITISH MUSEUM

Plain Engliſh to the PARLIAMENT AND ARMY, And to the reſt of the PEOPLE.

IT is evident that the higher powers, Rulers, Kings, &c. When contrary to their conſtitution, they pervert Juſtice, and become a terrour to good workes; and juſtify the wicked in their evil: ſuch tyrants are not only *abomination to the Lord*, but by the teſtimony of the Goſpel, they doe forfeit their authority alſo: And in this very caſe the Apoſtle *Paul* calleth *Ananias a whited wall*, not High Prieſt nor Ruler (and gives the reaſon) *for ſitteſt thou to judge me after the Law, and commandeſt me to be ſmitten contrary to the Law*: affirming, that he knew not that he was the high Prieſt (*viz.* becauſe he had forfeited his calling, and the Apoſtle ſpake truth) ſaying, *It is written thou ſhalt not ſpeak evil of the Ruler of my People*: Therefore what Ruler ſo ever wilfully and publikely perverts the Law, introducing an arbitrary, tyrannicall and unjuſt cauſe, acting againſt the publicke good and ſafety, to the ruine of the People, loſeth his power, and ceaſeth to be Ruler, and ought to be declared & proceeded againſt for ſuch a one. For doubleſſe the Apoſtles practice, and the Scripture is a good rule to walk by; *For all Scripture is given by inſpiration of God; and is profitable for Doctrine, for reproofe, for correction, for inſtruction in righteouſneſſe.* 2 *Tim.* 3. 6. *Rev.* 13. *Act.* 23. 3, 4, 5.

2. Whereas the King, not regarding the publike good and ſafety of the People, did introduce an arbitrary and tyrannicall courſe; and indeavoured, with an high hand, by force of armes

to ſubvert *Salus populi*, and the deſtruction of the Kingdome; ſetting up his Standard, and waging an open war upon the Parliament, and againſt all his good and loyall Subjects; perſiſting in full oppoſition to the Parliaments humble ſuits and Declarations made unto him, ſhewing that whenſoever the King makes warre upon the Parliament, *it is a breach of the truſt repoſed in him by his People; contrary to his Oath; and tending to the diſſolution of his Government. That whoſoever ſhall ſerve and aſſiſt him in ſuch war, are Traytors by the fundamentall Laws of this Kingdome, and have been ſo adjudged by two Acts of Parliament*: Therefore we may ſee by the Parliaments Declaration, and the Kings practices compared, that the King is wholly elapſed in his ſplendor, dignity, honour, Kingly power, Majeſtie, and ſtands guilty of all the precious blood, rapines, and ruines of millions of People in theſe three Kingdomes, and hath diſobliged the Parliament, Army and People of their allegiance to him; and this may be a good reaſon why the right honorable the Lord *Fairfax* his Excellency, and this Army, took their Commiſſions onely for defence of the Parliament and Kingdome, and have done moſt righteouſly in ſo doing.

Parl. Decl. 20 *May*, 1642.

11 *Rul.* 2. 1 *Hen.* 4.

God ſealing to their endeavours, by his bleſſing, with extraordinary ſucceſſe, to the ſubduing of the King, with all his trayterous forces, and made the King their conquered, and captivated priſoner, who hath not minded, *lex talionis*, and that he that ruleth over men, muſt be juſt, ruling in the fear of God; And that *Adoni-bezek*, though a heathen King, acknowledged, ſaying, *As I have done, ſo God hath requited me; and they brought him to Jeruſalem*, Judg. 1. 6, 7.

2 *Sam.* 23. 3

3. The King perverting his duty, rejecting the feare of God, deſpiſing good councel, when ſeaſonably given him, by them of whom he ought to have received it, and wholly adhearing to, and followed perverſe, fooliſh, ſlanderous, wicked, proud, haughty, deceitfull, murtherous mens councels; who endeavoured utterly to root out, extirpate, and extinguiſh the very name and being of all thoſe who were the faithfull of the Land, and endeavoured a thorow reformation of all wicked, unrighteous practices, in the King, his family, and Kingdomes; therefore the King with all his heathen adherents, took councel together, *againſt the Lord, and againſt his anointed, ſaying, let us break their bonds in ſunder, and caſt their cords from us*; and making war upon them; *they compaſſe the camp of the Saints about, and the beloved City, Mount Zion*; The habitation of

Pſal. 2.

Rev. 20. 9.

he

the Saints, where the Saints receive their Commission from the great King, King of Kings, to have a two edged sword in their hands, to execute judgement upon the Heathen, and punishment upon the people; *To binde their Kings with chaines, and their Nobles with fetters of iron*; to execute upon them the judgement written, *This honour have all the Saints*. Hence then we see what a type of Holy Writ lies upon our Parliament and Army, to execute judgement upon the King and his wicked Adherents? although others have beene so exemplary before them? Also we may see how Mr *Prynne* doth play the Jesuite by his most scandalous and false Pamphlets, endeavouring to subvert others to the disturbance of the publique welfare and safety of the Kingdome; not minding that *Salus populi* is *Suprema lex*, & that he may in due time justly suffer as an evil doer, according to his demerits, and be taught, *That it is an abomination to Kings to commit wickednesse, for the Throne is established in righteousnesse*, Prov. 16. 12. *Psal.* 149.

4. And surely all the Kings false dealings pretending the Kingdomes welfare and safety, sealed with most solemne abjurations and execrations against Himselfe, his Throne and Posterity, thereby to hide his iniquity from the eies of the people, the more easily to seduce them to beliefe, and to joine with him, was the highest cruelty and meanes that could be, to bring Gods heavy wrath upon his owne head, and to remove the Throne from himselfe and his posterity; *For the Lord will not hold him guiltlesse that taketh his name in vaine: And mercy and truth preserve the King. As a roaring Lyon, and a ranging Beare, so is a wicked Ruler over his people.* And are not such destructive beasts to be taken and destroyed? Againe, the Prince that wanteth understanding is a great Oppressor; tis much that Mr *Prynne* doth not remember this truth ever since the King suffered his eares to be cut off. Againe, a man that doth violence to the bloud of any person, shall fly to the pit, let no man stay him. God makes no distinction of King or Beggar, he is no Respecter of persons; But the soule that sinneth it shall dye, no man ought to stay him from it: King *Ahab* and Queene *Jezebeel* must dye, because *Naboth* is unjustly cast off, and his Vineyard taken from him; Moreover the dogges must eate her flesh, and licke up his bloud also, in that very plat of ground: It is very strange that Mr *Prynne* cannot minde this truth, not knowing that the King did not only shed much private or particular mens bloud, his owne being one, but hath publiquely bereaved multitudes of his most faithfull *Prov.* 20:28: *Cap.* 28.15, &c.

people of their lives and eſtates for many yeares together: And can unrighteous warre extenuate his fault? Was not that the utter ruine of *Hanun* the King of *Ammon*, and his Kingdome? although what he acted was not againſt his owne Subjects; but *Davids* ſervants onely defacing them in ſhew, haire and habits? And can we thinke that God hath forgot to be juſt? *Ahab* and *Jezebeel's* ſinne was coloured over with as much piety as might be: But God will not be mocked, for whatſoever a man ſoweth, that ſhall he alſo reape: God will ſtrike through Kings in the day of his wrath, and his inſtruments to execute the judgement, written, This honour have all the Saints, *Pſal.* 149.

Gal.6.
Pſal.110.

5. And is it not the Parliaments and Armies duty, now God hath delivered the King into their hands, and left him at their diſpoſe, to execute the judgement written upon him and his Adherents? And to ſecure themſelves and the people, who have alwaies ſtucke cloſe unto them in their greateſt diſtreſſes? Hath not the King beene a corrupt fountaine, poiſoning every ſtreame and rivolet he hath had acceſſe unto? And will he not doe ſo ſtill if he be not cut off? Hath not this husband adulterated his bed, and ſpent his ſtrength with ſtrangers, being fallen into a loathſome and poiſonous diſeaſe (worſe then King *Uriah's* leproſie) and is ſick unto death? Hath not this Father murthered a multitude of his beſt children, and would gladly kill all the reſt? Is it not then high time for the Kingdome to have a Bill of divorce? And alſo to have him brought to a juſt triall? That God and all the world may be witneſſes, they will give him no further opportunity or meanes, either by cohabitation or communion with them to deſtroy them? And doe not their ſpirits groane, and their backes bowe under the burden of their irrepairable loſſe?

6. Alſo now God hath by his ſingular goodneſſe, through greateſt difficulties, given the faithfull of the Land ſome reſt and peace with their Lives, Eſtates, Lawes, Liberties and Priviledges, anciently and inherently in themſelves, but with much expence of bloud, loſſe of friends, and hardſhip regained by right of conqueſt: Is it not then their duty to keepe that which God hath repoſſeſt them of? Did not *Jephtha* and *Iſrael* doe ſo with that which was the *Amorites* by originall right; they onely won it by the ſword, and did weare it, *Judg.* 11. 19, 20. &c.

7. And doth not the eminency of the Kings perſon aggravate his ſinne and judgement? And hath it not made him ſucceſſe?

And

And was it not *Coniah* King of *Judahs* case? *As I live, saith the Lord, though Coniah the son of Jehoiakim King of Judah were the signet upon my right hand, yet will I pluck him thence. Write this man childlesse* (to wit in respect of kingly Government, else not) *a man that shall not prosper in his dates*, Jer. 22.24,30.

8. Nor could the Army any longer defer to seclude from the Parliaments fellowship; all such who undermined and disappointed their proceedings for the executing of Justice, & setling of the Kingdome, and that those who are faithfull might act freely for the Kingdome, in judgement and righteousnesse: *Wisdome is better then weapons of warre, but one sinner destroieth much good.* And is it not great wisdome to execute judgement speedily, and to preserve the Kingdom, as much as may be from further war, by executing the judgement written.

9. We know the Parliament have the King authoritatively with them, both for the making and executing of Law in its royal power, office and capacity, they have the Sword, the Scepter and the Seal, that they may *doe justly, love mercy, and walk humbly with God*, Mic. 6.8. And hath it not been in this sence, the King cannot deceive, nor be deceived, never dies, can neither doe, nor take wrong? and is it not in this sence wee have fought for the King and Parliament, when the King was in personal oppolition unto both? And is it not most righteous and just, that his Person in this sence should be subject unto the power authoritative.

10. And is it not evident that the Kings transgression is transcendent unto *Sauls?* who did only spare Gods enemies, and yet his Kingdome was taken from him, and given unto *David*; but our King hath slain and destroied the Lords deareſt friends, his first borne, his peculiar treasure and jewels, most dear and tender unto him, *He that toucheth them, toucheth the apple of his eye*; these are his truly anointed ones, *He hath reproved Kings for their sakes, saying, Touch not mine anointed, nor doe my Prophets no harm*, Psal. 105.

11. And many have added this evil unto all their sins, to aske them such a King to rule over them (as M. *Prin* and many others) one who is corrupted, stained and rejected of God, and not without blemish as *Saul* was, when desired by the people, and yet God saith, that in so doing they had rejected him. And the people did very sensibly confesse the Lords justice, and wrath against them, for that they had added this evil (of asking them a King) unto all their sins, intreating *Samuel* to pray unto the Lord his God for them,

them, that they die not. O that all the people in *England*, who are guilty in this kinde, were but as ſenſible of Gods wrath againſt them, and that they would intreat the Lords Prophets and anointed ones, to pray unto the Lord their God for them; and that they did but know, that the Lord for this ſame purpoſe hath raiſed up the King, that he may ſhew his power in him. And that the name of the Lord may be declared throughout all the earth. And now let all the world take notice and know, that the Lord will not forſake his people for his great names ſake, becauſe it hath pleaſed him to make them his people, only *fear the Lord and ſerve him in truth with all your heart: For conſider how great things he hath done for you*, 1 Sam. 12. Had ever any Parliament and Army the like experience of the Lords goodneſs unto them? And is it not that you may execute Juſtice, and that righteouſneſſe may run down like a mighty ſtream? And that the Lords people may be ſet free from all tyrants and oppreſſours hands, every one freely enjoying their Rights, Priviledges and Liberties, only be very couragious in doing the work of the Lord, and love him with all your hearts, for he hath promiſed, he *will never leave you nor forſake you*: So that you may boldly ſay, *The Lord is my helper, and I will not fear what man ſhall doe unto me*. But as all thoſe who will not walk in Gods way and counſel, according to the truth plainely and ſincerely ſet forth unto them, *If ye ſhall ſtill doe wickedly ye ſhall be conſumed both yee and your King*, 1 Sam. 12. ult.

FINIS.

The VVelsh
DOCTOR:

OR,

The VVelsh-man turned Physitian, being a new way to cure all diseases in these distracted times of ours, *VIZ.*

1. You shall see by this book that her have skill in all the 12. Signs, and knowge of all the Humors, and likewise of her sences in folks podies.
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3. Her undertakes to cure perfectly all the Diseases in her she-cozens, as the ring of her Gizzard, the quavering of her Kidney, with all paines and ventoin her pellies.
4. Her will undertake by her Receits and her Potions to make all omens that barrons be as pig as her can tumble in two or three nights.
5. Her professes to restore to all her distressed cozens that have got the wamg gut, or dislocation in her pellies to her perfect health; that is, her will re-e her Maiden-heads, & her Virginities in a small space, and with much facilities.
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7. Her will with her purge and her vomits cleare the stomack of her Church of er Errors.
8. Her will do more admirable cures then her cozens in the Colledge of Phyns can do by her Galen and her Hypocrates; and whereas it is caknown, that English Doctors kill not above thee quarters of her Patients that come under hands, her will undertake to kill them all by her excellent receits, and make alive agen in an instant.

By *Shinkin* ap *Morgan*, Professor of te Medicall Arts and Sciences.

Jones.

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